

Father Pierre François Pinet, S. J.

and his

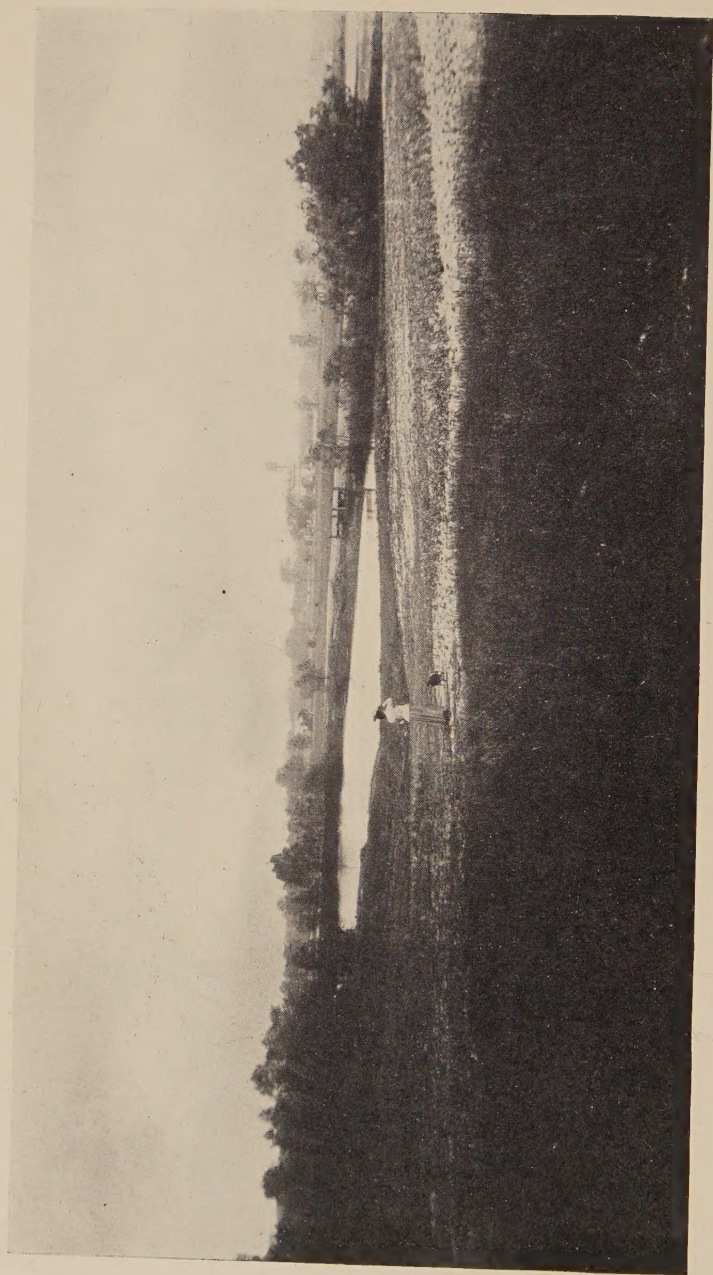
Mission of the Guardian Angel
of Chicago

A. D. 1696-1699

BY

FRANK R. GROVER





Site of the "Mission of the Guardian Angel," looking northwest from Ridge Avenue, Gross Point Village.
Sanitarium in the center.

FATHER PIERRE FRANÇOIS PINET, S. J.
AND HIS MISSION
OF THE GUARDIAN ANGEL OF CHICAGO
(*L'Ange Gardien*)
A. D. 1696-1699

A PAPER READ BEFORE A JOINT MEETING OF THE
CHICAGO HISTORICAL SOCIETY AND THE
EVANSTON HISTORICAL SOCIETY
IN THE CHICAGO HISTORICAL SOCIETY BUILDING
NOVEMBER 27, 1906

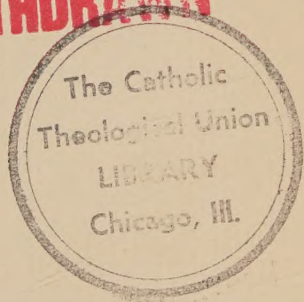
BY

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WITHDRAWN



CHICAGO, 1907



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FATHER PIERRE FRANÇOIS PINET, S. J. AND
HIS MISSION OF THE GUARDIAN ANGEL
("L'ANGE GARDIEN") OF CHICAGO
A. D., 1696-1699.

The most interesting part of the history of any locality in America, whether from the view point of the writer or of the reader, is the simple annals of those hardy and daring men who first penetrated the unknown wilderness. This is not due alone to the interest which the average American always has in enterprise and adventure, but quite as much to the romance that will ever surround the mental picture, painted anew with each successive reading, of the primeval forests and prairies, the lakes and rivers, and streams, as they were in those far away and yet nearby days, when the Red-man, in all his native simplicity, unchanged by the white man's civilization, held undisputed ownership. Still another reason, is the fact that these men themselves possessed such forceful qualities and individuality as to command not only our interest, but our respect and admiration. Every locality, however small, has its corps of explorers and pioneers—its more or less ancient heroes.

Of no less interest are the sites where these men, who will ever live in history, first established their permanent abodes, whether in building a rude fort for protection against savage tribes or encroaching colonists; a mission house to spread the doctrines of Christianity, or the humble log cabin of the Indian trader or the tiller of the soil. And so the writers also give special prominence to those few places where these men of iron and enterprise first laid the foundations for the later multitude.

It is my purpose to tell you what I have been able to learn of one of these men, a Jesuit missionary—PIERRE FRANÇOIS PINET, and of his Chicago mission, "THE MISSION OF THE GUARDIAN ANGEL," where, over two hundred years ago, near the western shore of Lake Michigan, he began his labors among the Indian tribes of our state.

Two and a half centuries form but a brief epoch in the histories of many countries of the old world. A like space of time not only covers the entire written history of Illinois, but reaches into such remote antiquity that we find no record. We all know that the written history of Illinois begins with the expedition of Father Marquette and Joliet in the year 1673. The histories of Illinois also tell us that twenty-seven years later, in the year 1700, the first permanent settlements in our state began with the founding of two Catholic missions by Father Pinet at Cahokia and Kaskaskia, but the writers fail to record the fact that on the western shore of Lake Michigan, which in these modern days of Chicago's greatness we call "The North Shore," and within two miles of the city limits of Evanston, this same Father Pinet in the year 1696, twenty-three years after the first expedition of Marquette, four years before Cahokia or Kaskaskia were thought of, ninety-four years before the first *permanent* white settler* built his log cabin at Chicago, and over thirty-five years before the birth of Washington, founded his first Illinois Mission among the Miami Indians on the bank of what was then an inland lake and which in these days we call "The Skokie,"—with one exception the oldest mission in the state of Illinois.

Father Pinet, who founded this North Shore mission, was a typical member of the Society of Jesus and of that great company of Jesuit missionaries who played such important parts in all the history of New France, and especially in that of the Northwest. It will therefore,

*Antoine Ouilmette.

not be out of place, first, to consider in outline a little of the life and a few of the characteristics of that illustrious class of men, whose self sacrificing deeds are as imperishable as any of the great achievements of history, and doing so will enable us to see in some measure the trials, the hardships and the labors which were the daily lot of this good Father in the wilderness, at the Mission of the Guardian Angel on the North Shore, over two centuries ago.

THE JESUIT MISSIONARIES

were for the most part, men of learning and refinement, reared and educated amid the luxury and ease of continental Europe, often men of fortune and noble birth, utter strangers to hardship and manual labor, but the vows of the Society of Jesus, and their fidelity to its cause put behind them forever all these things so dear to the average ease-loving, selfish man.

The Society, bent upon spreading and perpetuating the doctrines of the Church of Rome throughout the world, undertook the gigantic and impossible task of turning the savages of the far away land of North America from the medicine man and the tom-tom to the priest and to the cross of Christ.

The army of willing votaries and self-sacrificing volunteers who promptly responded to this call have largely written the history of New France and the Northwest, during an epoch of over a century of time, and have forever stamped their personalities, their achievements and their adventures upon its pages, and their names indelibly upon the maps of all our states.

The missionary of these days, of whatever creed, sets out on his mission to foreign lands with all the ease, comfort and dispatch that our modern civilization and its swift means of transportation so richly afford; with few exceptions he lives in comparative comfort and with assured safety. Far different was the experience of these Jesuit Fathers, who for weeks and often months were

tossed in crowded and slow sailing vessels by the winds and waves of the Atlantic ocean, to lead at the end of the journey, a life often too shortly terminated by a martyr's death, amid hardships and dangers that no writer can appreciate or describe.

The arrival at Quebec or Montreal was often but the mere beginning of the journey, for long, weary days and weeks and months must elapse with the hardest and most constant toil at the paddles of the birch bark canoes, amid sunshine and storm, rain and snow, up and down rivers, skirting great lakes, crossing smaller ones; packing by hand, canoes, personal belongings and supplies over long portages or around impeding cataracts; at times fighting their way through the country of hostile tribes, before the journey ended at last in the distant wilderness, where the real labors of these men began.

After building with their own hands, from the raw material of a primeval forest, their wigwams, log cabins or mission houses, they were confronted with the difficult task of telling the story of the Christ and the Virgin to pagan savages in an unlearned and difficult language which was theirs to master. Though men of letters, the many new problems in the great school of woodcraft had to be solved and also mastered as by little children in a primary school, e'er they could hope to further penetrate with success the dark and silent forests, the endless and often unexplored wildernesses, with their many hidden dangers.

In imperfect imagination only can we follow them in a very small part of their further trials and journeys, feasting or starving with the particular Indians with whom their lot was cast, enduring the filth and vermin of an Indian village, accompanying the tribe on the hunt, on the war-path, sometimes pursuers and sometimes pursued, in dead of winter on long snow-shoe journeys through the deep snow in quest of food, or to visit some distant band or tribe, at all times striving to make savage friends by giving material aid in sickness and in health,

while ministering to supposed spiritual needs, constantly teaching the youth; in times of pestilence, famine or other ill fortune in war, often facing the unrelenting vengeance, born of savage superstition, which charged the wearer of the black robe, as the sole author or source of the particular misfortune; often paying the penalty with their lives after enduring long and indescribable Indian torture. Such was the lot of the Jesuit missionary in the days of Father Pinet. For all this the Jesuit counted himself amply rewarded if there were converts, however few. At times the harvest seemed rich, but more frequently the stolid curiosity of the idle Indian, gathering in crowds to hear the word, was mistaken for the working of the Holy Spirit.

PIERRE FRANÇOIS PINET.

There is abundant evidence to show that Father Pinet possessed such force of character, determination, fervor and zeal as to face, endure and accomplish all these hard and self sacrificing tasks. He came to Illinois in the prime of young manhood, when he was but thirty-six years of age, and during the succeeding eight years preceding his death at Cahokia, about the year 1704, founded three missions, including the one here considered, at least two of which were entirely successful from the standpoint of the missionary.

During these eight years of unceasing toil and hardship, he was ever at his post of duty, among the tribes of the Illinois country and his field of labor covered very much of the present confines of our state, for we read of him not only with the Miamis at the Mission of the Guardian Angel; at old Kaskaskia; with the Tamaroas on the Mississippi, near the mouth of the Missouri, but among all the tribes of the Illinois, along the intervening rivers and streams.

It was not alone these physical privations and hardships that Pinet was called upon to face and endure, but after all of his labors in founding this successful Mission

of the Guardian Angel, he was obliged also to face the capricious antagonism and opposition of the Count de Frontenac, Governor of New France, who, as it is claimed by the Jesuit authorities, unfairly and without any just cause deprived and drove Father Pinet from this mission thus founded and so dear to his heart. And indeed it seems to be entirely clear that if this opposition of Count Frontenac had not been encountered, Father Pinet's labors would have been continued here instead of being in part diverted to the missions later founded by him at Cahokia and Kaskaskia, and the present site of Evanston, or at least its near suburb, Gross Point Village, would long before this have borne the historic distinction, to which it even now is in some measure entitled, as the earliest permanent settlement in the state of Illinois.

Very much has been justly written of that kind, gentle and godly man, Father Marquette. No higher compliment can be paid Father Pinet than to say that in character and temperament he was very much like this worthy predecessor, and though lacking the lasting reputation attained by Marquette on account of his exploration of the Mississippi Valley with Joliet, there are many reasons to justify that statement and comparison.

While it is to be regretted that we find little, if anything, written by Pinet himself, still in the Jesuit Relations and elsewhere we find him quite frequently spoken of by his associates and superiors, which enables us to form a fair idea of his character and how highly he was esteemed.

From some of these contemporaries and others, I quote as follows:

In a letter by his superior, Father Claude Chaudetière, noting the first arrival of Father Pinet from France at Quebec, dated Ville Marie, September 20th, 1694, he is thus spoken of:

"I have seen Father Pinette, who has just come out from our province; he is quite well and remained only 6 days at Quebec; he came up at once, remained 2 days at Montreal and went to a place 500 leagues from here. We are greatly edified by his zeal and abnegation." (*Jes. Rel.*, 64:147.)

From a letter dated Ville Marie, August 7th, 1694, by Father Claude Chauchetière to his brother, I quote as follows:

"I saw Father pinet while he passed through here, but he remained only a night and a day; from here he went to the sault, to wait for his canoe, which was to cross the river to get him." (*Jes. Rel.*, 64: 139.)

In a letter written September 20th, 1698, by Father Jacques Gravier, Pinet's predecessor and superior in Illinois, to Bishop de Laval, the latter is assured that "Father Binteau . . . as well as Father Pinet will do themselves the pleasure of rendering" to Saint Cosme and Montigny, the Catholic priests . . . who visited the mission of the Guardian Angel that year "every kind of service."

In the collections of the Chicago Historical Society is a copy of another very interesting letter from the archives of the University of Laval, written by Father Gravier to Laval which also appears in the Jesuit Relations (Vol. 65, p. 53), from this I quote as follows:

"Monseigneur:

I beg Your Grace to pardon the liberty that I take in asking once more for your blessing, which will call down upon me that of God, to enable me to reach my beloved Mission in safety after so long an exile. Nothing has more comforted me, Monseigneur, than the kind manner in which Your Grace was pleased to manifest to me, during the visits I took the liberty of paying you, that You felt an interest in that mission. If Monseigneur of Quebec has the same Sentiments for us, as We all hope, We shall perform our duties in our Outaoais Missions more peacefully than we have done for some years. We shall also be safe from the threats of Monsieur the Count de Frontenac to drive us from our Missions, as he has already done from that of l'Ange gardien of the

Miamis at Chicagwa,—the charge of which Monseigneur of Quebec had confided to me, by his Patents giving me the care of the Missions to the Illinois, Miamis and Scioux, and confirming the powers that Your Grace has conferred upon Father Marquette and Father d'alloués, who were the first missionaries to those Southern nations. If Monsieur the Count de Frontenac had learned that in our missions we had done anything unworthy of Our Ministry, he could easily have applied to Monseigneur The Bishop or to his grand Vicar. But he could not otherwise than by violence drive us from Our Mission of Chikagwa, and we hope that Monseigneur of Quebec will not suffer such violence, which is so prejudicial to his authority. And if your Grace will be good enough to speak to him of it, he will reinstate and confirm Father Pinet in his Mission, that he may there continue his duties, which he has so auspiciously begun”

“Jacques Gravier, S. J.”

“At Ville-Marie”

“the 17th of September, 1697.”

From a letter written in January, 1699, near the present site of Peoria, by Father Julien Binneteau, who was closely associated with Pinet, often visiting him at his North Shore home, to a Father in the same Society, I quote as follows:

“After having told you about the missions, I shall say a few words, my Reverend Father, about the missionaries” “There is another missionary sixty leagues from here, who comes to see us every winter” “his name is Father Pinet” “he has had the happiness to send to heaven the soul of the famous chief Peouris and those of several jugglers and he has attracted to our chapels various persons who, through their fervor, are patterns to the village” (*Jes. Rel.*, 65: 71.)

In a letter written by St. Cosme to the Bishop of Quebec, March 7th, 1700, the writer says:

“Father Pinet who has abandoned his Mission of Chicagu wrote me that he ought to come here (*i. e.*, to the Tamaroas).”

And in another letter to the Bishop dated March 27th, 1700, he further says:

"Father Pinet arrived at the Tamaroas the 7th of March."

From a letter by M. Bergier dated June 15th, 1702, the following extract is quoted:

"Father Pinet left on the 14th June for the Katz" (Kaskaskias).

And in a subsequent letter by Bergier dated March 1st, 1703, Father Pinet's death is announced in the following words:

"Father Pinet died the second of August (1702) at the Village of the Katz."

[Rev. John Bergier was a priest of the Seminary of Quebec; came to the Illinois country in 1700; after Pinet's death labored faithfully among the same tribes until failing health required his giving up the work; he died in 1710.]

Mr. John G. Shea, in "The Catholic Church in Colonial Days," p. 537, thus speaks of Pinet:

"Father Pinet founded the Miami Mission of the Angel Guardian at Chicago where there were two villages containing in all some 300 cabins, and where he converted the Peoria Chief, who had resisted Father Gravier's exhortations. Yet the Count de Frontenac of Canada compelled Father Pinet to abandon his mission until the influence of Bishop Laval enabled him to resume his gospel labors."

Mr. Shea also further speaks of Pinet in his "Catholic Missions," p. 420, as follows:

"In 1704 Pinet died, having founded the Tamaroa Mission and obtained such benedictions of heaven by his zeal and labors that his Church could not contain the crowds that flocked to it."

In Thwaites' edition of the Jesuit Relations (Vol. 64, note 22, p. 278) appears the following sketch of Father Pinet's life:

"Pierre François Pinet was born at Périgueux, France, November 11th, 1660, and entered the Jesuit novitiate at Bordeaux, August 29th, 1682. He was an instructor at Tulle, Périgueux and Pau successively from 1684 to 1690; he then completed his studies at Bordeaux and departed for Canada in 1694. He was at first sent

to Michillimackinac; but in 1696 he went to Illinois and founded the mission of the Guardian Angel at Chicago, among the Miami bands located there. This mission was broken up in the following year, according to Jesuit writers, through Frontenac's hostility. But Laval's influence procured Pinet's return thither. The latter went probably in 1700 to the Tamaroas, an Illinois tribe located on the Mississippi not far from the mouth of the Missouri—a place known later as Cahokia. By letters patent of May, 1698, St. Vallier deprived the Jesuits of this mission bestowing it upon the priests sent out by the Seminary of Missions. This proceeding was strongly opposed by the Jesuits, and they did not consent to the change until 1701. Meanwhile Pinet remained with the Tamaroas (by order of his superiors, according to Rochemonteix) until probably the spring of 1702, and then labored among the Kaskaskias. According to Shea (*Mississippi Voyages*, p. 53, *note*), he died at Cahokia about 1704.

"Rochemonteix's account of Pinet's Mission (*Jesuites* t. III pp. 550-554, 568-572) differs in some points from the above; we have followed allusions in contemporary documents and Shea's account as given in *Church in Colonial Days*, pp. 537-539."

Thus lived and toiled and died Pierre François Pinet—a modest and a great man, sadly neglected in those early annals of Illinois, in which he played such an important part. It would be a pleasing reverie to review in imagination his hopes and aspirations, not only for the spiritual kingdom for which he so nobly labored and spent his life, but for the earthly empire that we now enjoy—that rich heritage for our children, but leaving these speculative suggestions without further comment let us consider briefly a little of what the writers tell us of the savages for whom this mission was founded.

THE MIAMI INDIANS.

There is little doubt that at one time, prior to the exploration of the Mississippi Valley, they were a branch of that great nation—the Illinois—from which our state takes its name. The Illinois were a kindly people, hospitable, affable and humane; they welcomed the explorer

and the missionary, and they thought more of peace, their cultivated fields and of their ideal hunting grounds than of all the pomp and glory of the war-path. The Miamis, however, were a far different people. Mr. Hiram W. Beckwith, in his admirable account of the tribes of Illinois and Indiana [Fergus Historical Series No. 27] thus speaks of them:

“With the implements of civilized warfare in their hands, they maintained their tribal integrity and independence and they traded with and fought against the French, British and Americans by turns, as their interests or passions inclined: and made peace or declared war against other nations of their own race as policy or caprice moved them. More than once they compelled the arrogant Iroquois to beg from the governors of the American colonies that protection which they themselves had failed to secure by their own prowess. Bold, independent, flushed with success, the Miamis afforded a poor field for missionary work and the Jesuit Relations and pastoral letters of the French Priesthood have less to say of the Miamis than of any other westward tribe, the Kickapoos only excepted.”

Referring to their military powers, General William Henry Harrison, who had the best possible information and chance of observation, says:

“Saving the ten years preceeding the Treaty of Greenville (1795), the Miamis alone could have brought more than three thousand warriors in the field; they composed a body of the finest light troops in the world, and had they been under an efficient system of discipline or possessed enterprise equal to their valor, the settlement of the country would have been attended with much more difficulty than was encountered in accomplishing it and their final subjugation would have been for years delayed.”

When first heard of by white men they lived beyond the Mississippi and imigrated from thence eastward through Wisconsin, northern Illinois and around the southern end of Lake Michigan to Detroit and thence up the Maumee and down the Wabash, and from there both eastward through Indiana into Ohio as far as the Great

Miami, and westward again into the Illinois country. (Beckwith in Fergus Hist. Series 27.)

Mr. Beckwith further says of them, "In the year 1684 at LaSalle's colony at Starved Rock, they had populous villages and thirteen hundred warriors. . . . At a later day, 1718, a village at Chicago, but being afraid of the canoemen (the Pottawotomies and Chipewas), left it."

Father Charlevoix, writing from this vicinity in 1721, says: "Fifty years ago the Miamis were settled on the southern extremity of Lake Michigan, in a place called Chicago, from the name of a small river that runs into the lake."

History is replete with instances of their prowess and their fearless disregard of the most savage tribes. The Iroquois from the distant forests of New York, and the Sioux from their far away western prairies, both, in turn, fled in terror at the peal of the Miami war cry.

The rise and fall of both civilized and savage nations has ever been a favorite theme with historical writers. The history of the Miami Indians, so far as it can be ascertained, presents another forceful illustration of that theme. History first locates them west of the Mississippi river—a strong and warlike people. Their fearless warriors turning their faces with bouyant expectancy towards the rising sun boldly advanced through and occupied parts of Wisconsin and Illinois at about the time Father Pinet founded this mission, advancing further around Lake Michigan, they occupied in turn the best parts of Michigan, Indiana and Ohio, reaching the zenith of their strength, importance and power about the middle of the eighteenth century when Fort Wayne was their capital (Beckwith *supra*). With the Treaty of Greenville in the year 1795, at which Little Turtle, their greatest orator made his historic speech, so often quoted, began the cession of their wide domain and with it their inevitable decline. During the next half century, by subsequent treaties, they were from time to time still

further divested of their valuable lands. The remainder of their history is that of all their race. In the year 1845, decimated by drink and disease, their lands occupied by the ever advancing white Pioneer, we see them turning their faces toward their setting sun, and crossing again and for the last time, in their westward journey, the great River which Marquette and Joliet first explored at the dawn of our written history—to the land from whence their warlike ancestors first came, nearly two centuries before.

These were the Indians who inhabited the three hundred wigwams that surrounded the humble Mission-house of this plain missionary who came on the thankless errand of bringing them tidings of the Man of Peace and Good Will.

I now direct your attention to the location of

THE MISSION OF THE GUARDIAN ANGEL.

Many writers, have, first and last, referred to it as Father Pinet's "Chicago Mission," stating almost without exception, when the site is referred to at all, that they are unable to say where the exact location was. They generally agree that it was not right at the city of the present day, but in that vicinity. (*See Andreas' Hist. of Chicago*, vol. 1, p, 66; also *Shea's Early Voyages Up and Down the Mississippi*, p. 52; *Hurlbut's Chicago Antiquities*, pp. 167, 168, with references to authorities in foot notes; also p. 382).

The missionary of the seventeenth century in New France was not only an explorer, but often a most accurate writer of history, and consequently it is no uncommon thing to find that his account of his voyages and travels constitutes all that can be ascertained regarding many times and places of which there is no other record.

To the account of a voyage by one company of these men we are indebted for accurate information regarding the site of this mission.

Rev. Jean François Buisson de Saint Cosme* was one of the priests of the Seminary of Quebec, a Catholic order, which was the outgrowth of the Société des Missions Etrangères at Paris. By authority of letters granted by St. Vallier, the second Bishop of Quebec, dated July 14th, 1698, Saint Cosme with two other priests of the same order, viz.: V. Rev. Francis Joillet de Montigny and Rev. Anthony Davion, set out to found new missions on the Mississippi River. (Shea's *Catholic Church in Colonial Days*, vol. 1, p. 539). On the way, as will be seen, they visited Father Pinet at the Guardian Angel Mission, who later joined them for a part of the way on their journey down the Illinois River, going as was his custom each year, to spend the winter with his Miamis, when they moved from their summer residence at Chicago to their winter hunting grounds in central Illinois.

If a digression may be pardoned, it is certainly gratifying to know that truthful historians as early as the year 1698 recognized Chicago and Evanston as successful summer resorts.

The letter of Saint Cosme to Laval Bishop of Quebec, written probably in 1699,† describing this voyage (Shea's "*Voyages Up and Down the Mississippi*"), is generally quoted as giving the most reliable information regarding this mission. So explicit is this letter that it would appear that the failure or neglect of the later writers to locate the site of the mission is probably due almost, if not entirely, to the lack of attention to the topography of the North Shore and the very near vicinity of Chicago, or to ignorance of it.

*Saint Cosme was born at Quebec, in February, 1667, did missionary work at Mines, Acadia, before going to the Illinois country, and was murdered in the year 1702 by savages, on another voyage down the Mississippi River. (*Jes. Rel.* 65, p. 262.)

†An exact copy of this letter from the original ms. in the archives of the University of Laval, was recently made for the Chicago Historical Society by Abbé Gosselin, Archivist, and begins, "Aux Akaņas ce 2 me janvier, 1699"

Any reader of Saint Cosme's account of his voyage as quoted by Mr. Shea, who has intimate knowledge of the North Shore (a present choice suburban residence district of Chicagoans), and who will read Saint Cosme's letter (as set forth by Mr. Shea in this work) with any care at all, will have an accurate account and reliable information of its exact location. I therefore direct your attention to the circumstances and some of the details of his most interesting account of this voyage that forever fixes, with more than reasonable certainty, the exact site of Father Pinet's early labors, and that seems to demonstrate beyond chance of contradiction that here on the North Shore, over two centuries ago, within two miles of the city limits of Evanston, and about five miles from the present City Limits of Chicago, was located "The Mission of the Guardian Angel."

It was September 14th, 1698, that Saint Cosme, Montigny, Davion and Vincennes, with the faithful Henry de Tonty as protector and guide, set out on what would have been a long and tedious journey, even in the summer time, from old Michillimackinac to the far away waters of the Illinois, Mississippi and Arkansas. The eight birch canoes were heavily laden and it was no easy task to make the long journey down the entire western shore of Lake Michigan; across the Chicago portage into the Desplaines and down the Illinois and the Mississippi to the Arkansas, so many hundred miles to the South.

The fact that they started so late in the season that when they reached the Illinois River they encountered in November the snow and ice of approaching winter, is not only important to show the length of the journey and its hardships, but is very important also to demonstrate what appears throughout the entire account of the journey, that, starting so late in the season, they had no time to loiter by the way, or to go to the out-of-the-way places where some of the later writers have undertaken

to locate the Mission, for instance, Lake Calumet (*see* Hurlbut's *Chicago Antiquities*, p. 168), as Saint Cosme says in one place: "We were pressed by the season." They took the direct route along the western shore of Lake Michigan, which Marquette, Allouez, Hennepin and LaSalle had taken before them, and along this direct route, near the western shore of the Lake, some five leagues or about fifteen miles north of the Chicago River, they found and visited Father Pinet and found with him Father Binneteau, who evidently was also paying Pinet a visit.

This visit, which Saint Cosme and his companions paid Father Pinet, was a mere incident of the voyage, and was due to the fact that the Mission was so near the lake shore and on their direct route from Racine to Chicago. Quite probably also to the storm on the lake which compelled them to land and stay at the Mission four days, until the wind went down.

October 7th, 1698, Saint Cosme and his party reached Milwaukee ("Melwarik"), and October 10th the present site of Racine, designated by the river there, called by Saint Cosme "Kipkawi" and "Kipikuaki," which they found so dry that they abandoned a previous intention of going to the Illinois by this route and the portage into the Fox River. Saint Cosme says, upon finding the river dry, "This obliged us to take the route of Chicagu, which is about twenty-five leagues from it."

Saint Cosme then describes leaving Racine and there parting with Vincennes, and their arrival three days later at Father Pinet's Mission. I quote from Saint Cosme's letter as given in Shea's *Early Voyages*, as follows:

"On the 10th of October, having left Melwarik early in the morning we arrived in good season at Kipikawi, which is about eight leagues from it. There we parted with Mr. Vincennes and his party, who continued their course towards the Miamis" . . . We avoided this river . . . as there was no water in it . . .

we should have had to make nearly forty leagues of the way as a portage. This obliged us to take the route of Chicagu, which is about 25 leagues from it. We remained five days at Kipikawi.

"We left it on the 17th of October and after having been detained by wind the 18th and 19th we cabined on the 20th five leagues from Chicaqw. We should have reached it early on the 21st, but the wind, which suddenly sprung up from the lake obliged us to land half a league from Apkaw. We had considerable difficulty in getting ashore and saving our canoes. We had to throw everything into the water. This is a thing you have to take good care of along the lakes especially on Missigan The canoes are in risk of going to pieces and losing all on board: Several travellers have already been wrecked there. We went by land, Mr. de Montigny, Davion and myself, to the house of the Reverend Jesuit Fathers, our people staying with the baggage. We found there Rev. Father Pinet and Rev. Father Buinateau, who had recently come in from the Illinois and were slightly sick.

"I cannot explain to you, Monseigneur, with what cordiality and marks of esteem these Reverend Jesuit Fathers received and caressed us during the time that we had the consolation of staying with them. Their house is built on the bank of the small lake, having the lake on one side and a large fine prairie on the other. The Indian Village is of over 150 cabins and one league on the river there is another Village almost as large. They are both of the Miamis, Rev. Father Pinet makes it his ordinary residence, except in winter when the Indians all go hunting and which he goes and spends at the Illinois. We saw no Indians there. They had already started for their hunt. If we may judge of the future by the little while Father Pinet has been in this mission, we may find that God blesses the labors and zeal of this holy missionary, there will be a great number of good and fervent Christians there. It is true that little fruit is produced there in those who have grown up and hardened in debauchery, but the children are baptised and even the medicine men, most opposed to Christianity, allow their children to be baptised. They are even very glad to have them instructed So that it may be hoped that when the old stock dies off there will be a new Christian people"

The letter then states that on the 24th of October they started for "Chicaqw."

Saint Cosme's remarkable accuracy in stating distances between places from Milwaukee to Chicago is of great importance in locating the Mission, as will be shown later, and demonstrates that his estimates of distances and the location of places can be relied upon. His account too, while in some respects indefinite, is very clear and explicit in several important particulars, which, with a knowledge of the topography of the North Shore, can lead us almost to the exact spot where Father Pinet had "his ordinary residence, except in winter"—"The House of the Reverend Jesuit Fathers."

These important particulars are (1) "We cabined on the 20th five leagues from Chicaqw," which makes clear the fact that it was in the neighborhood of fifteen miles North of the Chicago River where the party landed the canoes with such difficulty on the Lake Shore; (2) "We went by land . . . to the house of the Reverend Jesuit Fathers, our people staying with the baggage," showing that the Mission was not on the lake shore and that Saint Cosme, Montigny and Davion went inland, leaving their canoes with their assistants; (3) "*Their house is on the banks of the small lake*, having the lake on one side and a fine large prairie on the other." There is not the slightest doubt that this "small lake" was our modern swamp lands known as "The Skokie," which then, especially in the fall of the year, as in these later days, can be designated a small lake. Indeed even now there are seasons when it is a body of water of considerable size. But fifty to sixty years ago "The Skokie" was in fact an inland lake of such proportions that the volume of water discharged through its outlet—the North Branch of the Chicago River, was sufficient to furnish water power for a saw mill, built by a pioneer by the name of Miller, that stood for many years on the River, directly west of Evanston, about 300 yards south of the

southern boundary of the Glen View Golf Club, and which was operated the year round, even in dry seasons. At this mill the lumber was sawed for many of the early Chicago buildings and it was, it is said, for a long time, the only saw mill near Chicago. (Authority Mrs. Charles Crain, a relative of the Miller family and other old settlers of Evanston.) There are several old maps that entirely corroborate this statement, regarding the extent of the Skokie Lake, and which show this old mill. (See J. H. Rees' Map of 1851 of Cook and Adjoining Counties,* whereon this mill is designated "Millers Mill".) The fact that there is no other inland lake or body of water anywhere on the North Shore, within fifty miles of Chicago, near Lake Michigan, or within ten miles of it, is entirely conclusive that the Lake referred to by Saint Cosme was "The Skokie."

The further statement of Saint Cosme that on the opposite side of the Mission from the lake was "a fine large prairie" makes it very clear to the observing resident of the North Shore where this site was, as will be seen from even a slight study of the natural surroundings. The Skokie runs north and south about a mile west of and parallel with Lake Michigan from a point about two miles North of Evanston, almost to Waukegan, a distance of some twenty miles. The land between it and

*INDEX TO SECTION OF J. H. REES' MAP (1851).

1. Probable site of Mission of the Guardian Angel. 2. Gross Point Catholic Church. 3. "The Skokie", formerly an inland lake. 4. "Miller's Mill". 5. Ouilmette Indian Reservation, now in Wilmette Village and the city of Evanston. 6. Indian Boundary Line (see p. 178 *et seq.*). 7. Reservation of "Billy Caldwell" former chief of the Pottowattamie Indians (elected chief at Prairie du Chien July 29th, 1829). 8. Reservation of Alexander Robinson, also former chief of same tribe, and also elected chief at Treaty of Prairie du Chien, July 29, 1829. 9. Indian Camps and Village sites as located on a map published (1901) by Albert F. Scharf.

NOTE. The Township of "Ridgeville" as shown on this map covers much of the present site of the city of Evanston, all of the village of Rogers Park and the north three miles of the city of Lake View (the latter two being now incorporated in the city of Chicago).

Lake Michigan is and has been for centuries heavily timbered as any one can see by the size and apparent age of the remaining large oak trees. At the south end of the Skokie, however, and extending from there through the Village of Gross Point and Niles Center, a distance of some four or five miles to the south and extending eastward towards Kenilworth, is not only an open prairie, a mile or more in width, but the indications are that it has been an open prairie for very many years, as there are few trees indicating any considerably age.

The statement of Saint Cosme that "one league *on the river* there is another village almost as large" is a further corroborating circumstance, referring without doubt to one of the many Indian camps or villages that were located all along the North branch of the Chicago River, of which the Skokie was and is the head waters. Indeed it seems very probable that Pinet in reaching the Indian population about Chicago and the North Shore used this waterway, instead of trusting to the waves and breakers of Lake Michigan, for along this North Branch were the great Indian village at Bomanville, west of the present site of Rose Hill Cemetery, and several others, as already stated, and there is little doubt that the North Branch of the Chicago River was a favorite water highway for the Indian population, between Chicago and these various camps and villages along its course, leading also to the fine hunting grounds that are well known to have existed in this locality.*

There is no way of telling what St. Cosme means by the expression "the wind . . . obliged us to land half a league from Apkaw." If "*Apkaw*" (in one translation "Elpikagion") was the name of one of these Indian villages he mentions, it would tally exactly with the distance from the Lake Shore to the "Skokie." If it has

*For description of these Indian camps and villages see "Indian Land Marks of the North Shore" in Chicago Historical Society Collections, also History of Evanston, pp. 45, 46, 47, also "Our Indian Predecessors the First Evanstonians." Ev. Hist. So. Colls.



Probable mission site, looking southeast from field west of Ridge Avenue, Gross Point Village. Catholic church in background. Water in foreground is an artificial pond of recent origin.

reference to the former Indian village at Gross Point and on the bank of Lake Michigan, immediately north of the Evanston Light House, this would indicate that the canoes were landed at the present site of Wilmette Village, the northern limits of which are almost directly east of the south end of the Skokie.

It is more than probable that the Indian village described by Saint Cosme as "of over 150 cabins" was the one located on the North line of the present Village of Gross Point.

All the authorities seem to indicate clearly that the Mission of the Guardian Angel was first founded in the year 1696; temporarily abandoned in the year 1697; early the following year, 1698, again resumed and occupied and that Pinet there pursued his labors until the close of the year 1699, possibly until early in the year 1700, when the mission was permanently abandoned.

The most prominent existing landmark that can be referred to as being in the very near vicinity of the site of this Mission house of Father Pinet's is the recently constructed Sanitarium directly west of Kenilworth, built, I am told, by Dr. Sanger Brown, the well known Chicago specialist.

Still another and more fitting land mark is the old Catholic Church of Gross Point Village, standing on the same highway and within a few hundred yards of the place where it is reasonable to suppose was the site of this Mission. It is certainly appropriate that two hundred years after Father Pinet's death, the lofty spire of this modern structure should stand for the same faith which he espoused, and its musical chimes call the living worshipers to the same altar where he so often stood.

It is respectfully suggested that on Ridge Avenue, formerly an Indian trail, at a point due west of the Kenilworth railway station, at the site of the former Indian Village in that locality, which in all probability is the site of the Miami Village in question, The Evanston His-

torical Society erect a suitable monument, bearing in substance the inscription:

“Near this spot, in the year 1696, Pierre François Pinet, a Jesuit missionary, founded: ‘The Mission of the Guardian Angel of Chicagou’ among the Miami Indians—with one exception the first Catholic Mission in the State of Illinois.”

where the modern traveler along this ancient highway may pause and read and know of this good Father and the place where he so unselfishly labored.

In conclusion I further direct your attention to

THE OLD LOG CHURCH AT HIGHLAND PARK— ST. MARY’S OF THE WOODS.

There is a tradition among the old settlers of Lake County that is plausible, but not corroborated by any satisfactory evidence, that the old log Catholic church, formerly at Highland Park, was located on the identical site of Pinet’s mission, and some of the children of these old settlers in an awkward attempt to perpetuate the tradition have preserved photographs and paintings of this old log structure, which they have labeled “Marquette’s Church.”

While the tradition seems to have little merit and this labelling of these pictures much less, still the history of this old church is of itself a very interesting one. There is hardly an old resident of the North Shore but will remember its quaint and ancient appearance and surroundings, the most striking of which was a large, plain wooden cross some thirty feet high, standing in the church yard, a little wooden cross on the apex of the roof, the neglected cemetery in the church yard and above all the old log building itself, which from its appearance might have been standing for centuries of time.



Catholic church of Gross Point Village, built 1869. Congregation founded 1845 in log church on same site.



"St. Mary's of the Woods," Green Bay Road near Highland Park built 1846, torn down 1893.



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It stood, as many of us remember, beside the Green Bay Road, about a mile south west of the Northwestern Railway depot, at Highland Park. It was erected by the Catholic families of that neighborhood in the year 1846 and was called "St. Mary's of the Woods." It was first built at a temporary location in that neighborhood. Later a Mr. J. Recktenwald, a German farmer, donated the land for the later and permanent site and the logs were taken down and the church rebuilt of the same logs, where it stood for nearly fifty years, until it was torn down in 1893.

The wooden cross was such a striking and unusual feature that it not only attracted the attention of every traveler along the Green Bay Road, but had much to do with keeping alive the erroneous tradition that it was erected by early Jesuit missionaries. The fact is that this large cross was made at Gross Point of a black walnut tree, presumably by faithful members of the Catholic Church; hauled to its destined location with an ox team and erected with imposing ceremonies on August 15th, 1853, Father Weyninger, a Catholic missionary, who some say made the cross, officiating at the actual erection of it by the congregation in the church yard, while Father Forthmann, the pastor, at the same time was celebrating mass inside of the church. It is also said by the old settlers who attended the ceremonies that when the cross was raised to its upright position, a salute of guns was fired.

This old land mark has passed away; a few neglected graves alone mark its former site. It served both as church and school house; it was one of the oldest churches of the North Shore and stood as a monument for fifty years of time, to the fidelity and enterprise of the Catholic pioneers. I am indebted to Miss B. T. Bower of Waukegan and to Miss Mary Dooley of Highland Park for the history of this church. But to the old, rude, tall, weather-beaten cross, which I first saw in

my boyhood days and which seemed always to stand not only as an emblem of Calvary, but as a guide post, ever pointing to the field of inquiry, I am indebted quite as much for what I have been able to learn of Father Pinet's ancient Mission of the Guardian Angel.

At the close of the address Mr. William J. Onahan spoke eloquently of the valuable service rendered by Mr. Grover in the contribution to the history of the Chicago region just presented, and of the speaker's appreciation of the labors of the Catholic missionaries and moved that the thanks of the Society be tendered to him, and that he be requested to deposit the original manuscript in the Society's archives for preservation and publication.

Following the adoption of the above resolution Mr. S. H. Kerfoot, Jr., spoke briefly of the Indian boundary lines marking the lands ceded by the Indians in the Treaty of St. Louis, 1816. He pointed out, on the James H. Rees map, 1851, which hung in front of the speaker's desk, that the southern boundary was indicated by a mere line drawn southwesterly from the mouth of the Calumet River, while the northern boundary was distinguished by a highway running along the boundary line from Lake Michigan southwest to the Desplaines River, and stated that this highway had always until recently been known as the Indian Boundary Road but is now called Rogers Avenue. Mr. Kerfoot then on behalf of the Chicago Historical Society and the Evanston Historical Society presented the following and moved its adoption:

RESOLUTIONS ADOPTED BY THE CHICAGO
HISTORICAL SOCIETY AND THE EVANSTON
HISTORICAL SOCIETY IN JOINT SESSION
NOVEMBER 27, 1906.

WHEREAS: For more than fifty years the highway in Rogers Park constituting part of the City Limits between the Cities of Chicago and Evanston and now called "Rogers Avenue" has been known as "Indian Boundary Road"; and,

WHEREAS: It is a landmark of great historic significance and value, defining in part the boundary line established by two very important treaties with the Indians, to-wit: first, the Treaty of St. Louis of August 24th, 1816, negotiated by Ninian Edwards, the first Governor of Illinois; and second, the Treaty of Prairie du Chien of July 29th, 1829; and,

WHEREAS: The City Council of Chicago in changing the original name of this highway doubtless overlooked the great importance of preserving so historic a landmark; and,

WHEREAS: The name and memory of the honored pioneer Phillip Rogers are already, and justly, perpetuated in the name of "Rogers Park" and in many other ways,

Therefore be it and it is hereby

Resolved by the Chicago Historical Society and the Evanston Historical Society in joint session assembled that the Honorable the Mayors and the City Council of the said Cities of Chicago and Evanston be and they are hereby respectfully requested to change back to its original form the name of this highway, thus restoring to it its former, proper and historic name, "Indian Boundary Road."

And be it further

Resolved, that these resolutions be spread upon the records of said Societies and that their respective Secre-

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taries be and they are hereby directed to present or cause to be presented to the said Mayors and City Council respectively, copies hereof urging that proper ordinances be passed without avoidable delay, restoring said original name to said highway, so that it shall henceforth be called as it has been since its creation, the "Indian Boundary Road."

Mr. Kerfoot's motion having been seconded by Mr. Fernando Jones and General Newberry the preamble and resolutions were unanimously adopted. The meeting thereupon adjourned.

CATHOLIC THEOLOGICAL UNION
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Grover, Frank R.

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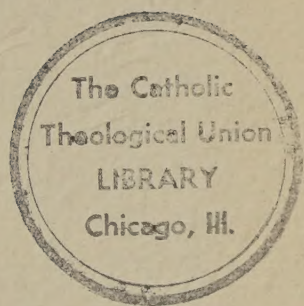
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